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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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Notice to Patrons.

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[Selected for the Christian Intelligencer.]

Interpretation of Parables.

The last state worse than the first. Matt. xii. 43, 44, 45.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come," &c.

Various and confused as have been the opinions of sincere christians in relation to the above parable; yet a careful perusal of the following explanation, may prove highly beneficial to every candid reader. This illustration of the subject is not considered free from all objections; but we presume none can be fairly raised and stated, but what may be as easily answered and removed.

1. *The man having an unclean spirit,* represents the generation to whom Jesus spake.

When the Scribes and Pharisees said they would see a sign from Jesus, demonstrating his sonship, he replied, "An evil and adulterous generation seeketh after a sign," which unquestionably referred to the generation then present. He declared them more hardened in wickedness, than the men of Nineveh, Tyre, Sidon, Sodom, or Gomorrah. This parable will not apply to mankind in general, only by analogy: as far as others are comparable with that wicked and adulterous generation, they must expect similar treatment in their day of judgment.

II. The unclean spirit is designed to represent that disposition of mind by which the opposers of our Lord were actuated. Expositors who have inadvertently blended the man and the unclean spirit in their explanations, have darkened their subject, and bewildered the understanding of their readers. Examine the account of the men or man among the tombs, (Matt. viii. 28, and Mark v. 7,) and you will learn that evil demons are said to speak, when those possessed of them spake by their influence. Other representations implying intelligent and personal exertions, may safely be understood in the same way. Whether the demons were invisible, diabolical agents, or the corrupt and infernal dispositions of heart by which sinful men are, in a greater or less degree, influenced, is unimportant in this interpretation of the above parable. The latter, however, is congenial with our own experience; the former, with the suppositions or imaginations of others.

III. When the question is proposed, Why the Scribes and Pharisees should be represented by a man out of whom the unclean spirit had gone, or a house empty, swept, and garnished, we reply; In this and many other instances, the Master reasoned with them, by granting the sentiment for which they contended, though erroneous, in order more fully to expose its absurdity, and their wickedness.

When the Pharisees considered themselves whole, and others disposed, Jesus exposed their folly by allowing it, and declaring, he came to confer blessings on the latter. Did the Pharisees solicit his attention and company, priding themselves with the vain notion of being righteous? He admitted it, and said, "I came not to call the righteous (such as you suppose yourselves to be,) but sinners to repentance." His language admits of the following paraphrase: "If your notion be correct, ye Scribes and Pharisees, that you are righteous, then you have no need of my endeavors to assist, nor even of my example to guide you, in the pathway of the just. If you have been converted from sin, or delivered from the unclean spirit so common to the Jews, as you pretend, why do you now come forward, exhibiting far greater wickedness than your predecessors? You are comparable with a man, who, having been once delivered from an evil demon, is again visited with the same, and seven more, more infernal than he; in which his condition would be rendered worse."

We are not to understand by the above, that the Pharisees were in reality like an empty and gar-

nished house ; but, simply, that admitting they had once been delivered from the influence of the wicked spirit, their conduct, at the time our text was spoken, proved them possessed of a disposition, seven fold more criminal, than was common to the Jewish nation. If their house had been once swept, it had become altogether unclean.—The ascription of numerous miracles to a diabolical agency, was far more malignant, than a mere disbelief of the truth in the Messiahship of Jesus.

IV. *The last state of that man was worse than the first ; or, the greater the wickedness of mankind, the more dreadful the consequences.*

By considering the condition of the Jews, at the time our Saviour spake, we shall easily comprehend the meaning of the above expression. We have found them more sinful, hardened and adulterous, than their predecessors. Consequently, as long as they remained in a state of impenitence, their punishment would be greater. And even the duration of it rendered awful, as we learn by the denunciation pronounced against them, for the perpetration of blasphemy against the Holy Ghost. The last state, or that in which they possessed eight devils instead of one, is surely more painful than the former. If, to be under the influence of one evil demon be a curse, to be distracted by the combined power of many, must be more so.

The instantaneous overthrow of Sodom and Gomorrah by fire from heaven, was tolerable, compared with the calamity and destruction of the Jews, at the revelation of Jesus Christ in the glory of his Father. As the greatest crimes, unrepented of, incur the heaviest judgments, we may easily account for the following language applied to the generation, represented in our text. "For then (in the judgment of the Jews) shall be the great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be ;" for it is a righteous thing with God to recompense tribulation to those who wickedly oppose his truth, his gospel, and, above all, the Son of his love.

Let us beware, candid reader, how we treat these subjects. Let us all take heed, lest our conduct prove analogous to the doctrine of the parable. Lest having abandoned some heinous iniquity, we suffer the evil again to return upon us with seven fold influence. Criminal habits which have once been suppressed, and are again indulged, will generally assume a more formidable and unyielding aspect. Like a foe, once subdued, but at length victorious, they will exercise a tyranny unlimited in its severity. Then, having obtained a victory over every evil disposition or criminal habit, exhibit the activity and faculties of a man, in resisting its second assault, instead of the passiveness of a house, in the re-possession of its former resident. Then shall it never be said of thee,

candid reader, the last condition of that man was more intolerable than the first. R. S.

[For the Christian Intelligencer.]

Christian Discipleship.

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, take up his cross, and follow me."—Matt. xvi. 24.

It is a great and good acquisition to become a genuine disciple of Jesus Christ. But there are too many, we have reason to fear, whose views of the subject are extremely superficial. They do not appear to consider, that men at this day, may be as really the followers of Jesus, as at any former period, though they cannot in every respect, be equal to the primitive disciples. The suspicion that men are incapable of following Christ, in an evangelical sense, is attended with many serious disadvantages. For in the same degree that we are convinced that a thing is unattainable, we neglect the means which are necessary to its attainment. To remove all suspicions of this nature, let it be considered, we have, in the scriptures of the New Testament, a very fair account of our Saviour's preaching—of his doctrine, precepts and examples. In the text, we have the very requisition which was essential to discipleship, when it was delivered ; and I know not that any alterations have been made, as to the terms of admission into the school of Christ.

Let us endeavor to throw some light on this subject, by attending to a few particulars.

1. It is requisite that a man become a christian from choice, or from a sober conviction of the value and excellence of the christian religion.—Those who profess christianity, by constraint, or from motives of mere worldly policy, ambition or pride, without discovering an amiableness and glory in the character of Christ and of his cause, are not the followers recognized in the text. The profession will be formal and vain, unless the act be conscientious and voluntary. "If any man will come after me." If he has taken all the circumstances of the case into consideration, and on mature reflection is satisfied that an espousal of my cause would be desirable, then, let him come after me. Hence the general invitation is, "Whosoever will let him come ;" that is, whosoever really chooses to serve me instead of satan, let him take my yoke upon him. It is said,

"A man convince'd against his will,
Is of the same opinion still."

2. To be a true disciple, a person must give himself up to the Saviour, for instruction. We must be convinced of his superiority, and of his ability to teach and enlighten us in spiritual and in eternal things. Hence it is said, let each one "deny himself." Let him become teachable and docile ; ready to receive divine instruction. Cir.

cumstances may occur, in which the command of Christ may be inconsistent with what we should deem prudence and good economy. But we should remember the declaration, "He that would save his life, shall lose it." We ought to be satisfied that Christ is a competent leader, before we engage in his service; but when enlisted, we should follow his directions.

When our children enter a school, they have to *deny themselves*, and submit to the judgment of the instructor. But all the self-denial which is required, when the teacher is competent to his employment, is, that submission to the regulations of the school, and attention to study, which are necessary to the improvement of the pupils. The requirements of Christ are suited to the condition of mankind, in different ages of the world; so that, at no period would it be unsafe, all things considered, to yield them obedience. Indeed, our safety, as an highly favored people, consists in a cheerful conformity to the law of the spirit of life, in Christ Jesus. All the self-denial which christianity now imposes on men, is, that they should not abuse their talents, time, and privileges; but should conduct in a rational, sober and dignified manner.

3. Christian discipleship requires a preparation of heart, by which difficulties and disappointment may be met, with a good degree of patience and fortitude. We should be prepared to face the storm of adversity and breast a phalanx of opposition and persecution, with a firmness, becoming the good soldier of the cross. Christians profess to worship God, through a Mediator, who suffered *Crucifixion*. They take up their cross by following Christ's example, so far as duty requires. It was the ardent love of Jesus, which enabled him to triumph over temptation, opposition, and fiery persecutions; and nought but this same divine principle can produce in the conduct of his followers, a corresponding devotedness to the requirements of Heaven.

But, if none are real Christians, except such as take up their cross, so as to act contrary to their natural inclination, where, in the name of wonder, are Christians to be found? In what respect do professors deny themselves the elegancies and luxuries of life, where they are able to enjoy them? Where is the man, whose *parsimony* or *poverty* does not prevent, that does not enjoy the best that our fields or markets afford? Which do Christians most resemble, the *rich man* or the *beggar*, mentioned in the parable? If their clothing is not "purple and fine linen," it is something of equal costliness and splendor. Shew us the *fashionable Christians*, who take up their cross, according to the popular notions concerning this subject. Let it be soberly remembered that,

whereas, on the one hand, we are not required to deny ourselves of the blessings which God has bestowed on us, for our good, so on the other, we are not allowed, as rational beings and as christian disciples, to pamper our pride, cloy our appetite, and revel mid scenes of luxury and sensual gratifications. No; the great art of human prudence, consists, in "*using the world*, as not abusing it." The wisdom even of a christian, is exhibited to the greatest advantage, in what is called *self-government*. It is displayed to admiration, when all the propensities and passions of our nature, are controlled by the laws of reason, and kept in due subordination to the good principles of religion in the heart. Keep sober reason and religion at the helm, and you will be safely conducted through the gales of pleasure and the storms of passion, to the desired haven.

4. The last requirement is, that, as disciples, we not only learn the doctrine and precepts of our Teacher, but also *follow his examples*. Much, indeed, is implied in the simple expression, "follow me." It alludes to a practical illustration of Christ's religion, as professed by his follower. We have not room to enlarge on this part of the subject, nor can it hardly be thought necessary. The Bible, especially the New Testament, is the principal book to be used in the school of Christ. In that precious Book, then, you are to learn the lessons of duty and meditate on the innumerable examples of a Saviour's kindness, which we are called upon to imitate. *Follow Jesus* to the house of mourning; to the chamber of sickness; to the habitation of the unfortunate, and the hut of the industrious poor. Follow him to the widow's desolate mansion, where the fatherless cry in vain, for bread. Let it be seen by your fruits, that in all these things, you do, like your honored Master, "go about, continually doing good." It should be the pride, the ambition, the joy of our hearts, to tread in the footsteps of the FRIEND of the needy. And, without this practical commentary of our doctrine, it is but a dead letter, instead of the Saviour of life unto life.

Are there any who have professed to follow the impartial Saviour, that will begin to complain, as did some of the disciples of old, "These are hard sayings; who is able to bear them?" But if they complain that we draw the chords of moral obligation too close, we hope it will no more be pretended that our doctrine is so *lax* as to please the carnal heart! We labor for the moral improvement of society and for the dissemination of truth and knowledge.

And while we express our felicity that so many young people of intelligent and virtuous habits are disposed to seek for religious instruction, in our sanctuaries, we would charitably hope there

may be none, who, like the young man, mentioned by St. Mark, (xiv. 51,) embrace our religion in so loose a manner, that should they experience some severe attacks and be laid hold of with violence, would take a precipitate departure. It is an injury to our cause, for young men of good moral habits, to leave our meeting with the hope of adding to their worldly estate, or to court the esteem and applause of the rich and the noble. Thanks be to God, that there are so many whose dignified deportment and constant attendance on religious worship, where truth impartial and eternal is taught, who can be considered the substantial ornaments of the *School of Christ*.

THE PREACHER.

[In the following article, from the "New York Baptist Register," there is much evidence of sound sense and christian piety. Certain expressions, however, are, in our opinion, unscriptural, such as "deathless soul," &c.]

Omnipotence of Truth.—An article under this head, in a Connecticut paper makes this important inquiry. "Why is it that so many finely written discourses are heard with so little good effect?"—and gives this most excellent answer. "Because they do not exhibit the gospel simply. The two edged sword of truth is gilt and burnished till it glances off the minds of the hearers." It is even so! The teacher of Godliness is more concerned about his own reputation for elegance of diction, richness of ornament, and grandeur of his periods, than for the spiritual edification of his hearers; or the vast interest of the souls of sinking sinners. How lamentable and how reprehensible such conduct! Is a man fit to occupy a Bishop's place, who treads such a circle of vanity and self? Paul came "not with excellency of speech," to those whom he addressed. He had a nobler object in view, than to display himself. To win souls to Christ, was uppermost in his desires. The soul, the deathless soul, pressed its mighty interests upon his heart, and drew forth in the eloquence of faith, the tremendous scene of the judgment,—and the blood of Calvary as the only refuge from its condemnation. The annunciation of the facts were authenticated by the demonstration of the Spirit; and "many hearing, believed, and were baptized." Away with men who are taken up with rhetorical flourishes, nice trimmed sentences, and learned discussions in the pulpit, "when mortals are hungry for the bread of life." They may have an elegant figure admired, they may have a classical style lauded, the apt arrangement of the subject commended, and the matter withal excellent; but in the issue no soul is edified, no one sinner alarmed! Praise flows liberally from every tongue, and there the story ends! Such men there are who feed on the

praise of mortals, who furnish weekly to their auditors an intellectual banquet, who are descending together with them the declivity of life, by and by to be engulfed in one common ruin; the terror of which had been often eloquently described; but more under the influence of speculation than the affecting assurance of the reality. The Gospel message is simple; many of the weak ones of this world have been selected to deliver it; and the omnipotence of the simple truth has been made mighty through God to the pulling down of strong holds. Where the terrors of the Lord have been known, and the purifying influence of his blood felt, such an one without the aid of Latin, or Greek, or Hebrew, may sound an alarm on the consciences of his hearers, that may produce a cry, which nothing can silence but the blood of atonement. God will be honored by the instrument, or the instrument will not be honored by him. Unless the eloquence of a preacher be kindled at the altar of the Holy Spirit, he never attained the legitimate dignity of a minister of Jesus; and the Master's honor never engrossed his heart. And though his learning may transcend a Bacon's, or a Locke's, he is unqualified to feel the importance of the business he is about. The first great lesson he has still to learn; that of his own impotence, and to depend entirely for success, on the omnipotence of the simple truth.

[From the Christian Register.]

Most of the orthodox journals are filled with accounts of Missions and Revivals. The first relate to many interesting topics, and constitute by far the most interesting and valuable part of these publications. With regard to revivals, too, there is certainly nothing for which we should pray and endeavor more earnestly, than for a real revival of religion; and we can easily conceive of judicious and well written accounts of any remarkable improvement in the religious condition of a town or neighborhood, serving to convince others of what may be done by well directed effort, and stimulating them to similar exertions. Some of these accounts may therefore be read with pleasure and advantage; but to others, and to the practice of inserting all accounts indiscriminately, we object strongly. Many of them are weak and silly beyond expression—such as instead of inclining men of sense to uncommon attention to religion, must have an effect, so far as they have any effect, to disgust them with it, by associating it with ignorance and mental imbecility. Christians should remember, those especially, who write for the public, that they are not more accountable for the doubts, than they are for the disgust, they occasion. We certainly should respect the religious experiences of the weakest brother,

if convinced of his sincerity ; but there is no excuse for exposing them. It is true, all these accounts will be swallowed greedily by those, who mistake religious gossiping for religion itself ; but this is a propensity, which those who assume the office of guiding, should seek to discountenance ; not cater for it.

We also believe that the frequent publication of these accounts has a tendency to inflate the pride of those instrumental in getting up the excitement in question ; and indeed, that these accounts often originate in this pride. It is telling the world what *they* have done. True they were but *instruments*, they will tell you ; but where all are but instruments, who does not perceive, that the glory consists in being the best and most effective instrument. To be sure they were but humble instruments, they will tell you—aye, humble.—In the thirteenth century, when the ascendancy of the Pope was at its greatest height, he never forgot to style himself “the servant of servants.” Every body knows, that these excitements have come to be regarded as almost entirely the effect of personal influence, and those who may have shown themselves to possess this influence in a remarkable degree, are sent for from place to place ; and to suppose that this can be done, and so much publicity given to it, without flattering the vanity of these persons, or increasing their self-complacency, would argue a strange ignorance of human nature. Men mistake, if they think that the ambition of the clergy cannot be gratified without political power. There was more in the life of such a man as John Wesley, to feed personal ambition, than in that of a Dominic, Loyola, or Laud.

Besides, in most of these communications respecting revivals the cloven foot of party appears. Often the main object of the writer is not to show what the Lord has done, but what his party has done. Indeed, a disposition is manifested at times to make the whole question of a man's orthodoxy turn on his favoring revivals ; as if all sects did not favor revivals, when convinced that they are really revivals of religion. When we are told to favor revivals, it is not meant, certainly, that we should favor all the excesses which have been committed under this name—the excesses of some of the early Anabaptists or the French Prophets, for example. It is certainly meant that we should use discrimination ; and this is all for which any sect contends—to distinguish the genuine from the spurious.

Something should also be said of the credit due these accounts, as they are often given. We have met with more than one person, who has received from an orthodox newspaper his first intima-

tion of the existence of a famous revival, which, according to the newspaper had been going on for weeks in his own neighborhood, and under his very windows. These accounts may help to keep up the spirits of a party, but they give very deceptive views of the real state of religion in the community ; for even where the statements themselves are true, they are always deceptive, from what is omitted or overlooked. They tell us how many persons are under concern of mind ; how many have obtained a hope ; how many have joined the church. But they do not tell how many families have been divided in consequence, how many parishes have been broken up, how many minds have been disgusted with the whole subject of religion ; nor how soon the excitement declines, nor how many of the subjects of it relapse into their former courses, and become worse than ever. They do not tell how much intermeddling, censoriousness and spiritual pride, the excitement generates in those who partake of it, nor the questionable means employed in getting it up, nor the follies and excesses to which it sometimes leads ; nor the bad effect all this has on the rest of the community, who do not believe in it, who despise it. They do not tell the influence it has on the society and enterprise of the place, nor its political bearings, nor the very serious consideration, that the evil which it does is commonly real and lasting, while the good is often illusive and evanescent.

To form a correct opinion respecting the nature and influence of the religious excitements, commonly called revivals, knowledge must be had on all these particulars ; and the facts giving it can be communicated by those only who reside on the spot, and know the whole history of these excitements from the beginning to the end. Persons so situated would do an important service to truth, pure religion, and the public good, by making such communications. It is known to those who have read Dr. Chauncy's *Seasonable Thoughts on the State of Religion*, how much advantage he derived from this sort of aid in the position of that invaluable work. It is only necessary to add, that we should open our columns with pleasure to any such communications, if written with candor and seriousness, and with an obvious design, while they expose false religion to recommend and cherish the true. In this way the materials may be collected for a work, which we hope will not be always wanting—a fair and full History of Revivals of Religion.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

CHRISTIAN INTELLIGENCER.

PORTLAND.....WEDNESDAY, DECEMBER 27, 1826.

Revivals.

We have inserted the article on a preceding page, from the *Boston Christian Register*, because we believe the remarks are, generally, correct and reasonable. The writer confines himself to obvious facts.

The triumphant and insolent tone, in which modern "revivals" are trumpeted abroad, is truly astonishing. The advocates for those animal excitements, appear to boast of their success, as though the work was uniformly attended by signal evidences of a miraculous interposition of divine power. They seem to forget, or rather conceal, many humiliating facts, accompanying or following those irrational scenes. They treat those contemptuously, who cannot in conscience, say, they believe such excitements are ascribable to the agency of the Holy Ghost. These *Revivalists* (if we may coin a word to express our meaning,) exhibit but one side of the story. They tell us of their marvellous works, in making converts, but never divulge the many indecorous and lascivious circumstances which follow. It is known to many of us, that in the midst of powerful revivals, the very *leaders* and principal actors in them, have been detected in the most infamous deeds. Let *revivalists* ask for names, places, and dates, and they shall be forwarded forthwith. Still, we accord to our religious opposers, *all that is their due*. We cheerfully grant that many of those, who have been the subjects of those religious excitements, are honest, upright and virtuous people; and are entitled to the highest respect. But, we deny that these excitements made them honest, good people. From a very extensive acquaintance with them, we hesitate not to say, that we never yet knew an instance, in which a revival converted a *dishonest* man, to an *honest* one; a *miser*, to feelings of generosity; or a *tattler*, to a peaceable, quiet citizen. We have frequently said, and now repeat it, that if they will produce one solitary instance of the kind, we will believe we may have been mistaken. But, readers, the thing will not be attempted. Such events, if they occur at all, "are, like angels visits, few, and far between."

We have no pleasure in exposing the errors, or even, iniquities of zealous. But, in common with others, we claim the right of undictated opinion. The writer of this notice, once shared, in what is technically called "a revival," but it was then called "a reformation: he has lived in the midst of several frantic excitements, where multitudes were all on flame, like burning straw; when *some* men, but *many more* women and children were sighing, groaning, screaming, falling down, seeing visions, &c. keeping up their religious orgies early and late;—and are we now to believe, that we are not qualified to judge candidly of such scenes? Are we to be scoffed and ridiculed, because

we cannot pronounce them the supernatural work of God? or say "*Shibboleth*," according to modern orthodoxy? If so, we must make our defence, by appealing to facts. Let our opposers carry on their work, in their own way; but let them not hurl their shafts at us, because we have too much experience in those incantations, to be overcome by them. We respect the sincere and upright among them, let their zeal be ever so vehement; and will not wound their feelings by an exhibition of humiliating facts, so long as they manifest proper courtesy.

Christianity.

The establishment of Christianity is the most sublime and charming spectacle presented by the annals of the human race. The notion of the Deity cleared of the gross fables that had so long disguised it, was exhibited to the world in all its grandeur and purity, uniting the attributes of infinite power, wisdom and goodness, the character of a first creating cause, and of an over-ruling Providence, that watches constantly over his creatures with paternal affection. The gospel explained to us the deep mystery of our nature and destiny, and revealed to us the transitory character of the present life, and the sublimity of our origin and future prospects. It gave to us a perfect code of morals, which sanctifies all the social ties, purifies the natural affections, consoles and supports us in adversity, rewards us for every sacrifice and inspires the most complete and generous forgetfulness of self. The Gospel represents the Divinity under the form of a kind and heavenly father, and commands us to worship him in spirit and in truth. It strengthens and sanctifies the notion of moral duty, by connecting it with religious feeling, and with the hopes and fears of future retribution. It breathes into the heart of each individual, and into the common frame of society, the new and living principle of love to God and man. Distracted with agonizing doubts, and crushed to the earth with a load of sorrows, the human race received with transport the revelations of this divine doctrine, which satisfied all their wishes, removed all uncertainties, and opened to the virtuous and the wretched the most encouraging prospects. How beautiful on the mountains are the feet of those that bring good tidings. Such a system carried as it were in its effects internal evidence of its heavenly origin. There was also this distinct and peculiar blessing in the Christian dispensation, that it was not an exclusive gift, confined in its distribution to a select few, but addressed itself freely and equally to all. In its nature, it was a common privilege, as large and general as the air. It even looked with a sort of partiality upon the poor and humble, took by the hand such persons as the world had abandoned, visited the most obscure dwellings, and carressed little children with peculiar fondness. The mythological allegories of the Pagans were probably intended as vehicles of sublime truth; but they were only communicated to a few, and as a profound mystery. Their

philosophers had arrived by meditation at the knowledge of many sound doctrines in theology and morals; but these were still the subjects of grave dispute among the deepest thinkers, and could not be understood by the mass of mankind. This forgotten and neglected mass, nevertheless covers the face of the world, performs all the labor, and endures all the sufferings; and it was the precise object of Christianity to raise the character, and improve the condition of this portion of society. It debased the proud and exalted the humble; and it viewed all men, of whatever condition or country, as one great family of brothers.

Such, in its primitive beauty, was the theory of our religion, and we see it realized in the early practice of the church. The first christians were few in number, and under the influence of a firm faith, which with them had overcome the prejudices of education, and all interested motives. They were penetrated with the true spirit of their religion, and rose above the terrors of persecution, danger, and death itself. How admirable is their conduct, as described in the Acts of the Apostles, and the writings of the Fathers. They held every thing in common, had but one heart and soul, were full of zeal in doing good, and patient in suffering evil, perfect patterns of kindness, generosity, and courage, real sages, without knowing it, and they outdid in their humble walks of life the sublime virtues, which we admire in the conduct of the greatest and best men.—*Gerando's History of Philosophy.*

Eloquence.

"The persuasive and irresistible power of eloquence, has been handed down to us from the highest antiquity. From the time of Aaron, the high priest of Israel: from Nestor and Ulysses, military commanders of Greece, numerous public speeches, in different ages and countries, have displayed the commanding force of oratory. The thunder of Demosthenes overawed the Athenian multitude, and the pathos of Tully extorted a favorable sentence from the mighty Cæsar. Nor has the christian church been destitute of sacred orators, who have sometimes had more influence in society than kings and conquerors; who have given a new moral complexion to the people they addressed. The opinions, passions and actions of men have been awayed as a field of wheat before the northern blast.

"Though the effects were deleterious, we may learn the amazing power of eloquence from Peter the Hermit. He had visited the holy land, the city of Jerusalem, and the tomb of his Saviour. He had witnessed the sufferings of christians in that country. With his heart penetrated and overwhelmed with the subject, he returned to Europe.—Traversing the nations of christendom, he exhorted them to deliver their brethren from Mahometan oppression.—Expressive of his deep concern, and readiness to endure any hardships for the relief of the suffering christians, his head was bare, his feet were naked, and his meagre body

was wrapped in a coarse garment. Thousands thronged around him; he described the woes of the saints in Jerusalem, and Europe was roused. He mentioned the profanation of the Saviour's tomb, and they were melted into tears. He conjured them to prove themselves the soldiers of Jesus Christ, and they enlisted under the banners of the cross; he sighed, and millions marched to the holy land. The rustic enthusiast inspired the passions which he felt.

"It is not half a century since Whitefield blazed through the British empire. Though he had no remarkable charms of person or voice, yet he was an orator, and like a new star in the heavens he attracted every eye; all gazed as if a comet was sailing through the heavens. Though he gave no remarkable luminous or profound views of religious subjects, yet such was the enchantment of his eloquence, that every ear listened, as if an angel spoke. He was in earnest, his heart glowed with christian benevolence, and he persuaded men to be reconciled to God.

"Dr. Wheelock possessed the genuine spirit of primitive christianity. He was fired with apostolic zeal for the glory of God and the salvation of men." "Possessing a lively imagination, a warm heart, and a deep concern for immortal souls, the impetuosity of his eloquence often presented common and well known truths, with all the irresistible charms of novelty. When he proclaimed the curses of the law; when he warned sinners of the approaching wrath of God, they seemed to stand as on the base of Sinai; the pulpit was clothed in thunder; the coruscations of truth were as forked lightning, and with one voice they cried, "What shall we do to be saved?" When he addressed the humble saint, his voice was that of the angels, who welcomed the spirits of the just to mansions not made with hands. The trembling penitent looked to the cross to behold the lamb of God; he was cheered with hope; he was filled with joy at his approaching glory."

"The private meetings of religious people, for the exercises of religion, where they have been kept alive, and under a prudent conduct, experience tells us, that the christians who have composed them, have like so many living coals, kept one another alive, and preserved the life of christianity in the vicinity."

To Poets

The Editor offers a Volume of Dr. Brown's *History of Universalism*, to the person who will forward the best *New Year's Address*, cost free, on or before the 29th of December instant.

MARRIED,

In this town, on Wednesday evening last, by Elder Rand, Mr. Samuel J. Parsons to Miss Jane Holden.
In Harrison, on the 30th ult. by the Rev. Nathan Church, Charles Washburn, Esq. Attorney at Law, to Miss Zibeah C. Blake.

POETRY.

THE BIBLE.

By a Youth.

There is a book whose words are truth,
Inscribed in lines of purest light;
To guide the feet of erring youth
To realms of day from shades of night.

Oft have I heard its counsels wise,
And oft have heav'd a heavy sigh,
To see my sins in horror rise,
And hope's bright visions fade and die.

Ah! tell me not that aught can calm
The bosom torn with anxious care,—
Each wonted scene hath lost its charm,
No smiling object now is there.

And then, how sad is all we view;
The future seems a dark unknown—
The present no fair bliss can show,
For light and peace and joy have flown.

In vain the voice of mirth allures,
And pleasure calls, but calls in vain,
To bliss that scarce one hour endures,
To end, alas, in keener pain.

Far, far from scenes like these I flee,
To seek a refuge in my God—
What treasures, Lord, I find in thee,
The purchase of a Saviour's blood.

INTEMPERANCE.

The editor of the Middletown (Conn.) Gazette remarks that 'there is one excellent mode in which gentlemen may do much to prevent the abuse of ardent spirits, and that is *not to drink them*. The example of respectable persons will do more towards effecting a reformation of the dissolute, than moral lectures, or associations for the correction of vice.'

To the above excellent mode of preventing the abuse of ardent spirits, the editor of the Concord (N. H.) Statesman adds a very plain and easy rule, prescribed by an eminent physician; that is—*always decline when your friend invites you to drink, and never invite your friend to drink.*

A STRANGE OCCUPATION.

"The paroxysms and epilepsies of enthusiasm are now no longer heard of among these people—good proof that they were real in the beginning of the sect! Occasionally an instance happens, and when it begins the disease runs through the particular congregation; this is called a great *revival* of religion in that place, but there it ends. Such instances are rare, and *groaning and sobbing* supply the place of fits and convulsions. I knew a lady who one day questioned a beggar-woman concerning her way of life, and the woman told

her she had been one of the lady's *groaners*;—which she explained by saying, that she was hired at so much a week to attend at lady Huntingdon's chapel, and groan during the sermon. The Countess of Huntingdon was the great patroness of Whitfield, and his preachers were usually called by her name,—which they have now dropped for the better title of Evangelicals."

A minister of Marblehead in advice to his students, says, "I advise you to the judicious use of notes. *Notes!* I say, not *written sermons*. You may say some use written sermons and do excellently well with them. I reply, if they do excellently well *with* them, I think they would do excellently better *without* them." Dr. Staughton once said, (on the subject of *reading sermons*), "I think that what is gained in correctness is lost in power."

AGENTS.

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